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THE PLAN OF SALVATION.

BY S. RIGDON.

If any should think that we have not given evidence sufficient on this subject, we have others against which no valid objection can be raised, we allude to the baptism of John the Baptist, John baptised multitudes, but not one spiritual gift followed his baptism; his disciples or those who were baptised with his baptism, in the days of Paul, had no knowledge of the Holy Spirit. Now why was this so? the answer is easy, John had no order of government established, and as the spiritual gifts come after the order of government, no such things could follow John's baptism. The same may be said of John himself for it said of John, though his was more than a prophet, that he "performed no miracle" and if it is asked why? the answer is at hand; John had not established the order of the government of heaven, and it was after that, and not before, that miracles came.

In pursuing the history of the Savior, there are some things that savor very much of the same idea. We have no account of there being miracles wrought among those whom he baptised, though it is said that he "baptised more disciples than John," until he set his disciples in order, and then they went out and came back, saying, "the devils are subject to us in thy name." These testimonials, we think, ought to put the subject at rest in every candid mind.

Having then the facts of this subject before us, we may inquire after the order of government by which all the wonders of the church of Christ were performed; for it is in vain to look for the powers of the spiritual kingdom any where but in the kingdom itself, which, to be the kingdom of heaven, must be organized according to the pattern: In order to do this, we must begin where we can begin, and with the revelations extant in our hands, we can and must begin with Moses; for it is in his writings where we have the first account given of this order. That the power of God attended the order of things which Moses established, needs no proof from us; for all who read the scriptures, must be well acquainted with this fact, and also that the order established by Moses was of divine appointment, will not be doubted by those acquainted with the bible. The question to be settled is, what was the order of things organized by Moses? This we will attempt to answer.

One thing is certain, that the first step in the organization, was to choose and inspire

Moses to set the house of God in order before God. The second step was to call and set apart Aaron to be with and assist Moses, and the third step, to put this head of the organization in order, was to place Hurr with Moses and Aaron, and this done, this part of the order was completed. For the accounts of the union of Moses and Aaron, we direct the reader to the 4th chapter of Exodus from the 10th verse to the close of the chapter, where the account is given in detail. For the account of Hur's connection with Moses and Aaron, see the 17th chapter of Exodus where all the attendant circumstances are related, as also the benefits which followed from this part of the organization. Had that quorum not have been organized, as God had directed Moses, *there* Israel would have been destroyed. So closely did the Lord adhere to the pattern he had given Moses; every iota of which, had to be observed in order for Israel to have the power of God with them, but having the order full and complete, the power of God was pledged for their deliverance. This quorum stood at the head of the organization, and without which the rest of the order would have been unavailing, as the case with Amalek clearly shows.

Israel once having this head of their organization completed, the power of God was exerted unto their deliverance, which would not have been the case had there not been three persons thus united. Moses and Aaron alone could not have done it, but in order to have the power of God with them, so that their enemies could not prevail, Hur must be united with them. Having this part of the pattern given to Moses completed, they could then complete the rest.

We are favored with another department of the organization in the 11th chapter of the book of Numbers. Let the reader in order to see the entire subject, read the whole chapter. This part of the organization consisted of seventy persons, whom Moses knew to be elders of the people and officers over them. See the 16th verse "And the Lord said unto Moses gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee." Moses was here commanded to take seventy men whom he knew to be elders of the people. Little doubt can remain they were of those mentioned in the 18th chapter of Exodus whom Moses, at the instance of his father-in-law, had appointed rulers over the people, as

lert of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: See 25th and 26th verses of the 16th chapter of Exodus. "And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens. And they judged the people at all seasons; the hard causes they brought unto Moses, but every small cause they judged themselves;" be this as it may, the account here given shews that it was essential for the establishing and governing of the people, that the seventy here spoken of, should be appointed, and that the affairs of Israel could not be conducted without them; for proof of this see 14th and 15th verses of this 11th chapter of Numbers. "I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me kill me I pray thee, out of hand, if I have found favour in thy sight: and let me not see my wretchedness."

We have now so much of the organization of Israel. First three, then seventy. The next account we have of the farther completion of the organization, is in the 13th chapter of the book of Numbers, to which we would invite the attention of the reader. This quorum consisted of twelve, and from what is said in the first verse of the chapter, they must have been either of the seventy or else of the first number mentioned in the 18th chapter of Exodus, for they were to be of the rulers of the people, or else of both.

We have now followed the organization of Israel in the order of government until we have three, seventy, and twelve, and from what is said about them, they could act in more capacities than one; for they were rulers before they were chosen to these distinctive offices. We deem it unnecessary to follow this organization any farther, whatever other authorities there were, they were subordinate to these three grand quorums, the existence of which were indispensable in managing the affairs of Israel, and in getting them in their lands, and to set aside either of them, would have destroyed the order.

Moses in thus organizing Israel was commanded to do it according to the pattern which had been given him, and Paul the apostle speaking of this pattern, says that "it was the pattern of heavenly things." This order as set forth by the old testament authors is purely of divine origin and at the time of its organization, the only order of things acknowledged by the powers of heaven, and while it was maintained in purity, the people who belonged to it, were preserved by divine power, and every ordinance which was attached thereto, was efficacious and through obedience thereto the promised blessings were enjoyed; but no sooner was the order broken, then there was an end to all the blessings formerly received through the ordinances ordained for the benefit of that people.

This institution of things, was so organized that the three at its head, through and by virtue of the place they occupied, held constant communication with the heavens, and received all necessary information for the direction of the whole, and in the pattern of heavenly things stood as representing the things in heaven: the head of all, the Father, Son, and Holy Spirit, without which, in the heavenly things, no salvation could come to man, and so it was on earth. Without a quorum of three at the head, and that quorum appointed of God, there could be no communication with the heavens.

After the Jews had set aside this pattern of the heavenly things, all went into confusion. "The laws were transgressed—The ordinances changed, and the everlasting covenant broken;" but while the chain of communication with the heavens remained unbroken, all things prospered with the people; but when intirely destroyed, all their ordinances, instead of being efficacious, became an abomination to the Lord; that which before had been sweet incense before the Lord, then became a stink in his nose. Isaiah sets this forth in a forceable point of light, in the first chapter of his prophecy, see from the 10th to the close of the 15th verse, "Here the word of the Lord ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks; or of lambs, or of hegoats. When ye come to appear before me, who hath required this at your hands, to tread my courts? bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meetings. Your new moons and your appointed feasts my soul hateth; I am weary to bear them. And when ye spread forth your hands; I will hide mine eyes from you; yea, when ye make many prayers, I will not hear, your hands are full of blood." The Lord, through Isaiah, admitted that Israel offered sacrifices, and prayers, but instead of there availing any thing, they were an abomination in his sight. The query is why were they an abomination in his sight? something was wrong; but it was not a lack of sacrifices, for the Lord said he was full of them, and he "delighted not in the blood of bullocks or of lambs or of hegoats." The time was when the Lord did delight in them; but now that which he had once delighted in, was an abomination in his sight. The only legitimate reason which can be assigned for this, is that they had set aside the order of government the Lord had established among them, and to attempt to perpetuate the ordinances when this was done, was an insult to heaven. Incense might be burnt, the smoke of their sacrifices might ascend up, the herds

and flocks might low, and blate, and bleed, and all to no avail. The altars might smoke continually with the sacrifices, and yet, their sins remain unremitted. They might stretch forth their hands and make many prayers, but the Lord would not hear.

The cause of all this, could not be because Israel did not desire the ordinances appointed unto them: for this the Lord says they did.—Where then was the difficulty? Oh! they had broken the order of government, and had ceased to act according to the pattern, and in consequence had broken the chain of communication between them and the Lord; and the Lord would not hear neither would he answer; but followed them with curses until destruction come on them to the uttermost. What more evidence need we that the observance of ordinances are of no avail, only when administered by those who preserve the order of government which the Lord has established, which gives power and efficacy to the ordinance, and without which the attempt to administer ordinances in the name of the Lord, is an abomination in his sight, and will eventuate at last in the destruction of the people who do it. Let so much suffice at present for the Jews.

In order more fully to have this subject fairly before our readers, it will be necessary to take a view of the organization of the, so called, christian church; but before examining the organization of the christian church; a few words about the mission of John the Baptist will be necessary. We have seen that the Jews by reason of having broken the chain of communication with the heavens, had rendered useless all the ordinances which pertained to the institution of things instituted for the benefit of that people, so that they were left without the blessings of heaven, and the power of God, according to the original design and intention of heaven in their policy, and that all their efforts in obeying them, procured no other result than to insult the heavens. If the Jews, then, were ever again to enjoy the favor of heaven, the Lord must take their case in hand, and send a man or men inspired from on high to again reinstate the Jews in the favor of heaven. Such was the mission of John the Baptist. He came as the Lord's messenger to reinstate that people in the favor of God.—This he did by preaching the baptism of repentance for the remission of sins, accompanied with a promise that "there was one coming after him, whose shoe's latchet he was not worthy to stoop down and unlodge;" and, through this medium, they would again be placed within the reach of divine favor.

Accordingly he went through all the regions of Judea and Jerusalem, preaching and baptizing, but the full attainment of the blessings of John's mission, was dependant on something which was afterwards to take place;—that was the gift or baptism of the Holy Ghost; but the Jews refused the boon offered, rejected

John, crucified the Savior, on whom they were dependant for the gift of the Holy Ghost, and rejected the "counsel of God against themselves," and fell a prey to their own corruptions; and though multitudes of them were baptized by John, they did not, by virtue of that baptism, receive the Holy Ghost. They refused to have the order of the government of heaven established, and, in consequence, the ordinance of baptism could not avail them any thing, any more than the altar could after they had broken the chain of communication with heaven; for this must be restored, and that could only be done by restoring the full order of the government of heaven, and until that was done, ordinances were of no use, nor were they of use to the Jews; only as the people, who obeyed them, were thereby prepared to have the order of heaven established; and when they rejected that, their baptism was only enhancing their condemnation.

Having so far examined the mission of John, we will now examine the organization and the effects of that organization, as established by the apostles. At the time they made their appearance in the world, the Jewish altar had lost its efficacy, the multitudes baptized by John were scattered all over Judea, without having enjoyed the gift of the Holy Ghost, and communion with the heavens had ceased, both among Jews and Gentiles. All the ordinances that had been administered or were administering, were of no avail, no gifts of the Holy Spirit followed.—Let us now see how the Lord went to work to remedy the evil, and again reinstate man in his favor. It was not by administering ordinances, nor calling upon people to repent, for this many had done, and on profession of repentance, and not only on profession of repentance, but by also bringing forth the fruits of repentance—for John required "fruits meet for repentance"—had been baptized by John, and there they stood, and must stand, until something else was done. Now what was that something? It was by establishing an order of government among those who had been baptized.

To obtain this object, the Savior chose twelve men, and out of these twelve three, to whom he gave the keys of the kingdom or ministry, and by this choice of three, as in the days of Moses, began again to establish his order of government on the earth, that the ordinances, which were at this time unavailing, might be made of importance to man.

To prepare the three, namely Peter, James and John, for their calling, the Savior took a particular course, which all others were not privileged to enjoy, not even the rest of the twelve. There were important occasions on which Peter, James, and John, were only allowed to accompany the Savior. Thus preparing three to stand at the head of his government, representatives of the Father, Son, and Holy Ghost, through whom all blessings

flow to mankind; and unless they have representatives, on earth, all communication will cease between God and man, as we shall see as we pass along.

In the 17th chapter of Mathew, commencing with the 1st verse to the close of the 9th, we have the following account:

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.—While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hearken ye him. And when the disciples heard it they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead."

Here is related one of those notable instances where the Savior separated Peter, James, and John, and manifested himself to them in a manner he did to none others, where they had a heavenly vision, which they were forbidden to tell to any others, apostles, or not apostles, until "after the Son of man had risen from the dead." Here were glories shown, that none of the other apostles saw, they were peculiar to the three, and calculated in an eminent degree, to qualify them for their office, and give them advantages over the other apostles. Another instance is recorded in the 96th chapter of Matthew 36th and 37th verses. "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy." The sons of Zebedee here mentioned were James and John. Other instances might be cited but we deem these sufficient.

From the above quotations, we learn some important facts, that Peter, James, and John were the only ones permitted to be with the Savior at the two most important events in his life. The one was when he manifested his glory, and when Moses and Elias appeared with him; and the other was at the time of his deepest sufferings. These two periods in the Savior's history, being by far the most important in his whole history. No others, then, had the advantages they had. They stood in these respects far in advance of the other apostles.

Having now fairly settled the question that the Savior in order to restore the power of God to the world, did it by first preparing three men to stand as the head of his church, we will follow them through their history, and this will be confirmed by the place they supplied. Paul called them pillars, at the time of his visit to Jerusalem to see the apostles.—See Gallations 2d chapter and 9th verse, "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the Gentiles, and the y into the circumcision." These expressions suppose there to be some difference between them and the other apostles. They were the ones that sat in judgement on Paul's case, "When James, Cephas, and John, perceived the grace that was given me," says Paul, "they gave me and Barnabas the right hand of fellowship."

These three then were holding a place of their own in the offices of the church. They sat in judgement on man's pretensions to be called of God. In this quorum of three, Peter stood at the head, as is evident. Paul says in the 7th verse of this chapter, that "the gospel of the circumcision was committed to Peter," "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." This would of necessity give Peter the head.

In the grand apostolic council held at Jerusalem James presided. See Acts of the apostles 15. 13—20. "And after they had held their peace, James answered, saying, Men and brethren hearken unto me: Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things sacrificed, and from blood."

In the 19th verse James says, "wherefore my sentence is, that we trouble not the Gentiles, &c." The expression "my sentence," shows at once, that he was presiding in the council, and passed the decision, to which they all agreed. This shows that James, held a place in advance of the rest of the twelve. As to John, we have the fullest evidence of the place he supplied in the affairs of the church until the last account we have of him; he was then an exile in the Isle of Patmos, and, from

the account given, the churches were sending messengers to him, as the presiding officer in the church to get instruction. See the 2d chapter of Revelations, when John was directed to write to the angels or more properly the messengers of the seven churches of Asia. As to these so called angel or messengers, they could be none other than messengers the churches of Asia had sent to John as their leader, to get instruction in relation to the affairs of the church. Thus we see that Peter, James, and John, stood as presiding officers among the authorities of the church as long as they lived, and held a distinctive office over the rest of the twelve or rather, as the case will appear, over the twelve. Thus these three men presided in and over the whole church of God until our bible closes their history.

The fact being fairly settled that Christ, in order to bestow the power of God on man, prepared means for so doing, by first ordaining, qualifying and setting apart three persons, to preside over and direct the affairs of his church, we will examine how he farther proceeds in order to accomplish this work. The next thing done to obtain the end desired was to organize twelve into a quorum, as we are pleased to call it. In order to show this, clearly, we will call into review such passages of scripture as will fairly settle the question. This is the more necessary, as there is an opinion prevalent among religionists that Peter, James, and John, were an essential and indivisible part of the twelve. In order to have the subject set forth in a clear and unanswerable point of light, we will follow the history of the apostles from the crucifixion of the Savior, until the whole matter is made plain.

After the crucifixion of the Savior, and at the time he made his appearance after his resurrection, we are told the number of the apostles was eleven, see Mark 16th chapter 14th verse, "Afterwards he appeared unto the eleven, as they sat at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." This was after the defection of Judas Iscariot. In the 1st chapter of the Acts of the apostles we have the account of the appointment of Matthias, to fill the place from whence Judas had fallen by transgression. Thus making the number of twelve including Peter, James and John. In the days of Paul he gives us the following, in relation to the apostles, see 1st Corinthians 15th chapter and 5th verse, "And that he was seen of Cephas, then of the twelve."—Here Paul speaks of twelve, and the twelve in distinction to Peter. He says the Savior was seen of Cephas or Peter, and then of the twelve. At this time, then, there was a twelve, separate from Peter. We ask again, were there twelve leaving Peter, James, and John, to act in their capacity as presidents of the whole church, twelve and all the rest?

In searching after this fact, we will again have recourse to the sayings of Paul. In the 9th chapter of 1st Corinthians 4—6th verses we have the following: "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?" Here Barnabas is called an apostle as well as Paul, and in the 2d chapter of Galatians, 9th verse it is said that Peter, James, and John gave the right hand of fellowship to Barnabas as well as to Paul that he might go to the Gentiles, and in the 1st chapter of the epistle to the Galatians and 19th verse, Paul says thus "But other of the apostles saw I none, save James the Lord's brother." At this time, according to this, James the Lord's brother was an apostle. He was not one of the twelve first chosen, James the son of Zebadee, and James the son of Alphaeus, were, but not James the Lord's brother. The question is fairly settled that before the whole organization was completed, there were, twelve apostles, without Peter, James, and John, whom, we have shown, occupied a station peculiar to themselves, and one in which none others but themselves could act, because they were the only ones qualified for it.

We have now clearly established, that, in the first instance, in order to prepare the way to bestow the power, and blessings of the ordinances, pertaining to the gospel, upon all those who believed. There had to be first of all, three qualified and set apart to stand at the head, and direct the concerns of the whole church; and after that, a subordinate quorum of twelve, over whom the three presided. For the benefit of our readers we will here insert the names of the twelve, over whom as well as all others who were admitted into the church, Peter, James, and John, presided, Andrew, Peter's brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Cananite; Matthias, Paul, Barnabas, and James, the Lord's brother.

The next thing done in the organization, was the appointment of seventy, see Luke 10:1, "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whether he himself would come." These also, after they had been set in order, found the power of God with them, see 17th verse "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Another part of the organization is found in the 6th chapter of the Acts of the apostles, read from the 1st to the close of the 6th verse, which is as follows:—"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews,

because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.— And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles; and when they had prayed, they laid their hands on them.” There were other subornate quorums, which are not necessary at present to refer to as the above formed the principal ones.

We have been thus particular in tracing the organization of the primitive, so called christian church, as it is a matter of importance for all the saints of the last days to understand it, that they need not be led astray by designing men, as some have been making shipwreck of the faith to their own destruction.

We shall now examine the effects which followed this organization. Let the reader keep in mind the condition of the world before this organization was framed. John had baptized multitudes, on the profession of their repentance, but no spiritual blessings followed. Jesus and his disciples had baptized more than John, but still no account of spiritual blessings following; but no sooner did the apostles appear in the world under the organization, as the Lord had directed, than the effects instantly followed; the Lord confirmed “the word with signs following.” Not only was baptism of repentance administered for the remission of sins, but the gift of the Holy Ghost followed. What caused the difference between the effects which followed the baptism of the apostles and that of John? no answer can be given but one, and that is that the apostles acted under a system of government, organized according to the will of God, and John had no such organization, nor ever obtained one. The conclusion which follows, is inevitable, that ordinances are only efficacious when they are administered by those who are part of an organization, appointed and established, by the immediate direction of heaven.

We will here say a few more things concerning the Savior and John. Neither John, nor the Savior, organized any plan of government while here. There are some sayings of the Savior, recorded in 16th chapter of John's gospel, which are worthy of notice. From the 7th to the close of the 13th verse, they are as follows: “Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove

the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me: of righteousness, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and show you things to come.” In these sayings, the Savior gives the reason why it was necessary for him to go away; for if he did not, the Holy Spirit would not come, and if the Holy Spirit did not come, the order of heaven could not be organized on earth; for the apostles were forbid to preach until it did come, and if the government of heaven was not organized on earth, the ordinances as we have seen, would be unavailing. Therefore it was expedient that he should go away; but with whom, if Christ had staid would he been associated to stand as the pattern of the heavenly things. His associations were with the Father and the Holy Spirit. He could not, then, had he staid, organized the pattern of the heavenly things here; and as man could not be benefitted unless there were an order of government established, it was expedient he should go away, and the Holy Spirit be sent down. The great object of the whole scheme was to make the believers partakers of the Holy Spirit, and this could not be done only through an order of things arranged for this purpose. So it was needful for the disciples that the Savior should go away.

As to John, look at his disciples after the apostolic organization, no sooner did the apostles administer to them, than they received the Holy Ghost, and spake with tongues and prophesied. Wherever the apostles went, after their organization, and administered, whether it was to John's disciples or others, spiritual blessings immediately followed, but until that organization, the ordinances, no matter by whom administered, one sent of God, and though he were more than a prophet did not bring the promised blessings: but after the organization they did and no failure.

From such a variety of testimony, we may say with confidence that the question, with all who acknowledge the bible as evidence, must be settled, that there are no ordinances, established for the church of Christ, that is of any avail to any person, unless the true government of the church is organized, and that according to the pattern of the heavenly things, as we have shown above, and the ordinances administered by those who compose that organized body, or are members of it.

There is no difficulty in accounting for the case of Cornelius, of whom it was said that his prayers and his alms came up as a memorial before God,” and an heavenly messenger sent to give him instructions and tell him how he and his house could be saved, for notwithstanding

ding his righteousness and prayers he could not be saved without sending for Peter, and being baptised into the church of Christ, as then organized. This establishes what we have before said, that prayers are unavailing, unless the person offering them, is united with an organization according to the pattern of the heavenly things. Hence when the Jews had deranged the order of government established by the direction of heaven they were told that when they 'stretched forth their hands, and made many prayers, the Lord would not hear them,' and that their sacrifices had become an abomination to him. In the order of heaven, as in other things, like causes will produce like effects.

There is no difficulty in seeing the true condition of the religious world, themselves being judges. 'They all say that "the spiritual gifts have ceased," admitting what they say to be true, it remains to inquire why they have ceased? There is but one cause which can be assigned, by those who acknowledge the bible as authority in matters of religion; and that cause is that the order of government, which God had established for his own church, has been broken, and ceased to exist. It was by virtue of the order of church government, that they existed in the first place, and the cause must first cease, before the effect could. If the cause still existed the effect would follow.

Follow the apostles: wherever they went, after they were organized, and the same effects followed their ministry, whether among Jews or Gentiles, Arian, Barbarian, Scythian, bond or free, the same effects followed their ministration, and ceased not until their organization was broken, then and not till then, did the spiritual gifts cease, though the ordinances continued; but as in the days of John the Baptist, the spiritual gifts did not follow the administration of them. People are now administering baptism, and some of them must administer in the same mode the apostles did, for it is administered in every way it could be by apostles or others, but no gifts of the Holy Ghost follow. People profess faith and repentance; as in the days of old, and are baptised on the profession of their faith and repentance; but they all declare that the gifts of the Holy Spirit do not follow, and the reason is obvious, the order of church government, as organized of the Lord, is no where to be found among them. And thus it is, that the ordinances, when attended to, are without the results which anciently followed. Did the same church government exist now as did among the apostles, the administration of the ordinances, would produce the same effect and not fail.

Take all Christendom together, of all denominations, Catholics, and all the rest—for the Catholics are driven to the necessity of calling the spiritual gifts absurdities—and it is waste but little observation to see, that the order of heaven has ceased throughout the land, and though the different denominations are

administering the ordinances of the church as found in the New Testament, no visible results follow. And there can be but one reason assigned for it, and that is, that that which gave efficacy to the ordinances, has been broken up and ceased to exist.

We have in our own day, and very recently a proof of this, which admits of no controversy, in the Mormon church. P. P. Pratt has but a short time since, called upon the Elders of that church to cease preaching to the Gentiles, assuring them that if they do baptise and build churches among them, that the spiritual gifts will not follow. Hence that people had no sooner set aside the true order of the government of the church, than one of their principal leaders, has to come out and declare that the spiritual gifts had ceased, and would cease to follow their ministration.—This could only be by rejecting the true order established for the government of the church.

No such declaration as that made by Mr. Pratt, was ever heard from the pen or lips of an apostle, while he was acting under the true order of church government, as organized according to the will of heaven. While they were thus acting, they called upon all small and great to hear, believe, obey and receive the Holy Ghost. It mattered not how much opposition they had to encounter; if any believed, Jew or Gentile, and was willing to obey, they administered the Holy Spirit to them, and so would it be with Mr. Pratt if he had not rejected the true order of the church government; where ever he could find a believer who was willing to obey, he could administer to him the gift of the Holy Spirit;—but since he has rejected the true order of heaven, he is, under the necessity of saying to his brethren, it is in vain to administer, for if you do, the gifts will not follow. Proof direct that he has rejected the true order of the church of Christ, and the power of the gospel has ceased to follow him, Thus out of his own mouth he is judged.

There never was an apostle, who stood administering in the true order of God, since the world began, who would have to tell his followers, that the gifts will not follow though you should administer and build up churches. Such sayings never flow only from the pen or lips of an apostate from the truth. For where the true order of God is, there the gifts will follow, whether among Jews or Gentiles, and earth and hell cannot prevent it. The world and hell may cry delusion, fanaticism, false prophet, as long and as loud as they please, but that man who has been called of God, and consecrated to his ministry as the Lord directs, and is maintaining the true order of the government of the church of Christ, can administer, and when he does it to those who believe, the gifts will follow whether among Jews or Gentiles, and nothing can hinder; and nothing but apostacy can prevent it; for so God has decreed concerning those that obey

him, and none can deprive them of their right before God. No man, but an apostate from the truth, dare say to one of his followers, "cease to administer in the name of Jesus, for the blessings will not follow if you do;" and no person but an alien from the truth would either believe or obey such a mandate.

The religious world denying the order of the Lord's government in his church, are attempting to save themselves by ordinances, which the Lord ordained to be effectuals through maintaining the true order of the church government which he caused to be established; but when they administer the ordinances no fruit follows, or not the fruits which followed the apostles, after they were organized according to the pattern of the heavenly things. The fruits which were to, and did follow that organization, were never found any where else, nor never will be. All the religions which men can invent, and all the Zeal they use in propagating them will be unavailing; the gifts of the Holy Spirit does not nor will not follow their administrations, nor will the gifts of the spirit ever be found again in the world only, where the church is organized according to the pattern of the heavenly things. Men may administer ordinances, and re-administer them; and all will be vain and fruitless. Admitting that P. P. Pratt and his coadjutors ever had the gifts of the spirit, and then there is an end to all controversy, himself being judge, that he and they have rejected the order of God as delivered by revelation. For while it is a fact, demonstrated by every day's observation, that where the order of God is not, there the blessings of the Holy Spirit are not, it is equally certain, if we can credit the testimony of the sacred writers, that where the order of God is, and where the ordinances are administered in obedience to that order, there the blessings of the spirit are, for there is not one instance on record to the contrary.

We have many visible proofs of these things before our eyes. Some fifteen years since there rose a sect calling themselves disciples, the sect of the world, where they were known, called them Campbellites. This sect administered the ordinance of baptism by immersion, for the remission of sins, saying to those whom they baptized, that they should receive the Holy Spirit as promised; but where and when did they receive it, at no time nor place. There is not a sect in Christendom, that has less and knows less of the Holy Spirit than they do, nor none who deny its influence more stoutly, nor more bitterly, than they do; proof to point, that all their baptizing leaves them where it finds them, strangers to God, to his order, and his blessings. Why do not the Disciples, so called, or the Campbellites, receive the Holy Spirit. It is not for want of administering ordinances in view of them, for this they do; but no Holy Spirit follows.—The true reason is they have not the *first*, and cannot have the *afterwards*. For says Paul

"God placed in his church *first* apostles, second prophets, and *afterwards* miracles and gifts of the Holy Spirit." Their organization, if they have any, has not the prophets and apostles, and cannot have that which followed after apostles and prophets. They baptize and keep baptizing, and have to join the rest of the world in saying the gift of the Holy Spirit has ceased. But why multiply evidences, the whole religious world is a mass of evidence. They all say that the order of God is out of the world, and so are the gifts of the Holy Spirit. This then is admitted, but what follows, it is that as soon as the true order of government of the church returns, the gifts of the Holy Spirit will return, and when it departs they depart. They were married in their youth, and cannot be parted in their old age. To this the Mormons, the Campbellites or Disciples, and the whole religious world bears testimony; all saying the same things, and seeing the bible is a mass of testimony confirming the same facts, the truth of it can no longer be doubted.

Well then might Daniel say at a certain time, the God of heaven would set up a kingdom, for if he did not, his blessings must cease forever to flow to man; and when Christ came he would smite the whole earth with a curse. From the view we have taken of the world and the bible, it is easily seen why it was that the God of heaven was to set up a kingdom in the last days, and what is meant by the prophets, when they say, "the Lord would set his hand again the second time to recover the remnant of his people, that had been scattered." He would have to restore his order to the world, in order to prepare the way of Messiah's coming. We can also see what is meant by the times of the restitution of all things, and why it was that there was to be such a dispensation as that of the fulness of times. All these things are made plain and easy of understanding, by looking at the world in the glass of the bible.

What was the Lord to do when he was to do the things above quoted? this can be answered, by asking, what had the world lost, all can answer, they had lost the gifts of the Holy Spirit, and a restoration implies restoring some thing that had been lost. If there is to be a restoration of all things, that cannot be done without restoring the order of church government, which all say is lost; and if the order of church government is restored, the gifts of the Holy Spirit will be restored with it: for we have no account of the order of the government of the church of Christ existing, without the gifts of the Holy Spirit existing. These always have gone together; for we have no account of the spiritual gifts existing, where the order of the church did not exist. Now if there is to be a restoration of all things, as Peter says there will, and the heavens must receive Christ until that takes place, and that can-

not take place until Elias or an Elias comes who is to be the restorer. Then, indeed unless the Lord does set his hand again the second time to recover his people, Christ can never come, only with a curse to smite the whole earth.

With all these facts before us, the subject is a plain one and easy of understanding and the way the Lord will and must proceed if he is unchangeable, is plain and open before us. He must do as Daniel said he would, that is "set up a kingdom" and if he sets "up a kingdom" we have in the scriptures how he would do it, if he does as he has done in former times, and if he does not then he has changed. We can then plainly see what must be done in the last days in order to restore all things.

First the Lord must prepare and qualify three men, to stand at the head of his church and kingdom as representatives of the heavenly things; for so he did at all times before when he began to prepare the way to bestow the blessings of the Holy Spirit on men. This is the first step in putting the things of God in order in the world, and at this place "the God of heaven" must begin to set up his kingdom. Then comes the other order of government such as twelve, seventy, and after this gifts, miracles, &c., and thus follows helps in government or governments. Thus it is that God sets up a kingdom among men, and the only plan we have an account of.—And Paul says of it that it was devised in heaven "before the world was" and cursed be the man that alters or changes it, yea, cursed be an angel from heaven if he does it.

So unchangeable are the fixed purposes of God, and so immutable are his ways, and so uniform his course. If it be asked why this uniformity in the course of the Deity in his intercourse with men? we answer, that man may not be deceived, and if he is deceived it may be his own fault, for having before him the order in which the Lord always proceeds in regulating his church, he has only to lay aside his prejudices, and look for himself, and if he will not, he must bear the consequences. If any say to here is the church of Christ, or lo there, no man need be deceived, he has only to compare the order with that found in the scriptures, and if it does not bear the divine impress, he may know that it is not of God, and it will curse the author, and condemn those who embrace it, so that all men, into whose hands the bible comes, may be left without excuse, and the believer be justified, and God be just; for such is, and will be the result of God's dealings with men.

When Daniel speaks of the God of heaven setting up a kingdom, it was at a time when the power of God was no where on the earth, as manifested to the ancients under the gospel order, and the kingdom was to be set up,

that the Lord might again begin to work by his power among men, for the redemption of the purchased possession. The Lord never had any other object in giving laws, institutions, ordinances, and forms of government to man, but to and through these means, establish his power with them, and bestow his spiritual blessings upon them. Daniel says to this end, the God of heaven would set up a kingdom, and when it was set up, bear it off triumphant.

All the prophets viewing this subject, have spoken of the effects of this kingdom. No man can read the sayings of the former day prophets, without being convinced that the affairs of this world cannot wind up, without great manifestations of Divine power, as great, if not greater, than ever has been. But how shall this be? From the view we have taken, it can only be by establishing an order of things through which the ordinances can again be made efficacious, and the blessings of the spirit follow. Take Catholicism as it now exists, and how long will it have to exist, to make the ordinances efficacious, and the blessings of the Holy Spirit return to man. All will have to answer, that if it continued eternally, this would never be done by that system; for poor creatures, they, like the rest, have to cry "absurdity" at the idea of the blessings of the Holy Spirit ever being restored to man. And how long will Protestantism have to continue, with its "Bible, whole Bible, and nothing else but the Bible," before the blessings of the Holy Spirit will, by virtue of their varied orders, be restored to men? Eternity would leave the world as far as relates to the gifts of the Holy Spirit where it is, with only Protestantism and Catholicism in it.

Upon what principle is it, that all the displays of Divine power, by which the prophets declare the varied scenes of this stage of human existence are to wind up and pass away, and give place to another state of existence that is to come to the world. Mormonism, like the rest, has failed, and they cry no gifts of the Spirit will follow our administrations. The case is too plain to admit of a doubt; the God of heaven must "set up a kingdom," or else the Bible, as well as Catholicism, Protestantism, and Mormonism, must fail.

That there are to be displays of Divine power, with which the affairs of the present state of human existence are to be wound up, none who believe the Bible will dare deny, and they cannot be exercised among men, only by establishing an order of things for that purpose, as we have before clearly proven. So that the conclusion forced on the mind, is that, in order for the restoration of all things, the Lord will first establish and put his kingdom in order according to the pattern of the heavenly things, as before shown, and maintain that order, and by that bring the restitution of all things spoken of by all the prophets; asher in the promised rest,

and redeem the dead and living, and Christ establish his authority, dethrone the devil, destroy death, glorify the Father by glorifying man, and wear the eternal crown awarded him for his triumph.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. SEPTEMBER 1, 1845.

When a subscriber in the country, wishes to send for the Messenger and Advocate, he can now take a sheet of cap or letter paper, write us a long communication on it, and inclose a bank bill and send it 300 miles for five cents—or any distance further for ten cents. As the price of our paper is very low, our friends must, in all cases, pay the postage on their letters. It will be but little for them, but it is very burthensome to us.

It would seem from communications received in various ways, that we are objects of envy in a peculiar manner: not only are the papers of the country, occasionally throwing out abuse, but there is a new system invented of sending us abusive letters, some are anonymous and others bear the signature of those who probably wrote them, or else there are those who are writing abusive letters over false signatures. We have recently received one of those productions with a signature to it that render it doubtful to us, whether or no, it is not written over a false signature, as we could not feel to charge the man, whose name is signed to it, with being sufficiently degraded to write such a production; for if we are to take it as an index to the author's heart, it must be degraded indeed, far beneath any thing we had supposed. It bears the signature of Charles Ivins, Keokuk, Iowa.

We cannot feel yet, to charge this very low and degraded production to his pen, and if he has not written it, we give him a chance to say so, and if he has we should really like to know it; for though Mr Ivins may not have had the advantages of refined society, we are not willing to lay to his charge, without the best evidence, a production that would disgrace any man, that was raised in a civilized community.

The letter was directed to Elder Josiah Ellis of Allegheny city.

We are favored with letters, post marked at Nauvoo, of a similar character but generally, anonymous. All of which we have in reserve, as we shall probably at some future day give the history of that people, of which these letters will form a part. It is on this account, we give Mr Ivins the opportunity of taking the reproach off his character

if he is not guilty; for unless he is guilty, we do not wish to hand down to posterity his name appended to such a production.

As to the efforts making at Nauvoo; they are such as the authors are capable of making. Their manner of doing things, are surely peculiar to themselves. Paul said, long since of some people who should live in the last days, that they would "wax worse and worse deceiving and being deceived," and if there are ever were or could be a people who answered that description, it is the people of Nauvoo. If they do not, none ever did or will.

The course they pursue is not only to deceive the world alone but one another.— At one time the cry is "let the church of Christ alone let them die in peace" but before the sound thereof gets round, and back from whence it started, it is followed by another "they have ruined us, they have been the means of our Charters being taken; our lives and property are in danger." That is soon followed by the news "we are at peace, all is well and doing well." The next thing we hear are letters teeming with falsehoods issuing from their press, dated at Pittsburgh or some where else, said to be from a correspondent at the place where it bears date, but lo and behold on reading the communication, it is the production of one residing at Nauvoo who is well known for perjury, as his style always betrays him. Then finding that will not succeed they have recourse to an old stratagem, that of sending some of their tools abroad to invent and write falsehoods to them from such places as they may direct. A recent instance of the revival of this system has made its appearance; an ignorant booby by the name of Amos Fielding, is now employed in this service. The system was invented a long time since, and a doctor Foster was the first agent in the employ of the author of this system of things. The Doctor started on his mission, with all the enthusiasm of his nature, and soon favoured the West with any quantity of letters of the above description; but what was the result? what might be expected? The Doctor and his master soon quarrelled, and nothing but blood would satiate either party; the result was the master fell a victim to his own invention of deception, and then his followers made the Doctor leave without ceremony.

Such are the schemes, and such the results of a corrupted people. If this is not "deceiving and being deceived", then no such things ever did, or ever will exist. No people but those whose "consciences are seared as with a hot iron" could be guilty of such folly and madness; but they have their reward, and ere long will receive it.

In the history of all the religions, and of all those who were followers of the religions revealed in the bible, there is nothing like the people of Nauvoo only among those whom the bible charges with having apostatized from the living God; the description of those whom the sacred writers call enemies to God so exactly suit the people of Nauvoo, that had that society existed in the days of the apostles, they could not have described them more perfectly than they have done; the description is to the life.

These never were a people who served the living God, who could be driven to the abuses and corruptions, to which the people of Nauvoo are driven, only apostatizing from God; nothing could do this, but want of confidence in God, which no people that serve God can lack; for they that serve God have the promise, "that they shall know of the doctrine whether it be true or false," so that a people that serve God cannot lack confidence in him.

It is in all cases where men have recourse to false means to sustain themselves, they do it because they have not confidence in God; if they have confidence in God, they would trust the care and keeping of themselves into his hands in righteousness, come good or come evil. They would say as did Paul "I know him in whom I have believed, and I know he is able to keep whatsoever I have trusted in his hands."

A people who fear God have none occasion to condescend to falshood nor wicked stratagems, they take "the contradiction of sinners against themselves with patience, as seeing him who is invisible" without fear. The people of God, in these respects, have always been and will always remain, an astonishment to the world. Through good report as well as evil their confidence was an anchor to the soul. Their characters, their life, and their all, they committed in to the hands of God as into the hands of a faithful creator. Their enemies might rage and foam, persecute and revile, but still they laid their case open before

the Lord, and waited patiently on him until he sent deliverance, and if they had to die at the hands of their enemies, they bore it as from the hand of their God.

As to the people of Nauvoo or elsewhere if it is any satisfaction to them to rail at us, they can have all the benefit that will result from it, either in time or eternity, knowing as we do that ere long the Lord will judge between us, and also knowing that we are in the hand of God, and not in theirs, and when they have gone far enough, the Lord will say "thus far shalt thou go and no farther," and there we will leave it.

Philadelphia, August 20th 1845.

MY DEAR BROTHER:

I need not begin to tell you, (for language is inadequate,) how most heartily I do thank you for the very kind and affectionate letter which I received from you at the hands of Brother McLellin. It came very opportunely; for truly a friend is one who will give the warning voice to his friend when he sees him in danger, for I now realise that I was in danger, standing as it were upon a precipice; but whom shall I most thank?—I feel to raise my heart to my heavenly Father, and say O Father, I will thank and praise thee for all thy loving kindness; thou hast seen my ways and my wanderings from thee; thou hast shown thy servants the truth, the way, and the light, and that light has come to me, and has reached the secret recesses of my heart more mightily than it ever did before.

I need not stop here to tell you the why's and wherefore's any more, concerning the sore trials and afflictions which I have had to pass through since I saw you. Being well aware that I have brought many of them on myself, I do not feel to justify myself in the premises; yet at the same time when I reflect back it would appear as if circumstances were beyond my control. The many brethren that have passed through, and the different counsel received from them, seemed to bewilder my mind, at the same time, I can safely say that I never tried harder, and was more devoted in my life, yet with all my tears and with all my prayers, I find I have erred in spirit and judgment; and whilst in the midst of these troubles, and trials, and temptations, and difficulties, no love, no faith, no zeal,—Lo and behold an olive branch of peace, of love and

mercy bursted in upon us, and spoke peace to the anxious heart, and calmed our troubled minds; truly a good Samaritan. I know you have anticipated who that individual is, well it is brother McLellin; and what shall I say of that beloved Brother? I know that I can say nothing of him, but what you already know; but be assured of this one thing, that he came not lording it over us with a sword, but in all meekness and love, forbearance and longsuffering; and I pray God he may have the peace maker's reward. He has indeed enlisted my feelings to that extent, that I feel I could go to the death for him.

The prospect is glorious for peace; brother McLellin preached several times with good results, and the brethren have met him in the private houses several times, and we hold another meeting this evening. We all, who have met, feel a spirit of repentance and confession. With the blessings of God we will have peace. I hope Dear Brother that you nor no one of you will lose confidence in me for let us be merciful, and then we will obtain mercy.

Brother McLellin received a letter from brother Rigdon last evening, and one from his wife this morning which has gladdened his heart; he stops with me which is a blessing. Brother Soby is well and in good spirits.— Give my best respects to all the brethren, and tell them that I urgently request that they will remember me in their prayers, that I may stand unto the end; and receive for yourself the esteem of your Brother in the gospel,

Add hope of the rest of God,

J. H. NEWTON.

To WM. RICHARDS.

Pleasantville, Washington Co. Pa. Aug. 25, '45

BROTHER E. ROBINSON,

Dear Sir.—I have the pleasure of informing you that the branch of the church of Christ, in this place, is bearing fruit of an excellent quality, in consequence of it abiding in the vine; yea, even in him who hath organized his kingdom, and hath called the members therein a chosen generation, a Royal priesthood, an holy nation, a peculiar people, that we should shew forth the praises of him who hath called us to go and bring forth much fruit, and that it should remain: yea, even when the voice of him that speaketh from heaven, saying, I will not only shake the

earth, but heaven: and I will remove all those things that can be shaken, and those things which cannot be shaken shall remain. Therefore we have received a kingdom which cannot be shaken, neither moved nor destroyed, but it shall roll forth and break in peices all other kingdoms, and bring in the rest of God; yea, even the redemption of the purchased possession.

Beloved Brother, the following is a sample of the fruit which this branch of the true vine bears: Love without dissimulation, and to be of the same mind one toward another, and not to be wise in our own conceit, nor to be overcome of evil, but overcome evil with good, and always to be instant in prayer. In all our meetings we have the out pourings of spiritual gifts, such as faith, healing, wisdom, knowledge, revelations, tongues, interpretations, dreams, visions, and the ministering of angels from the mansions of glory: therefore, our hearts rejoice and our cups run over.

We have baptized two more, one on the 13th and the other on the 20th, and many more are believing, I pray God our heavenly Father, that they may believe with their hearts unto righteousness, and add unto their faith virtue, that they may receive the gift of the Holy Ghost, which will produced in them a knowledge of those everlasting truths which we proclaim, and they be saved though as by fire; yea, even with those few that will be left, when the earth shall be burned up and few men left.

Please inform brother Lynch that his brother David, is one of those who was baptized, and is now rejoicing with all his house in the God of their salvation.

Your brother in the kingdom
and church of Christ.

JOHN FRAZER.

P. S. Since the above was written I have had the privilege of baptising one more, thanks be to our heavenly Father,

Aug. 29. Yours, J. P.

ESSAY ON THE PROPHECIES AND COMING EVENTS.

[CONTINUED FROM PAGE 351.]

MR. EDITOR:

Having been very busily employed with the common avocations of life, I have neglected to write for a few weeks past, but now resume my pen to continue my prophetic history. In view of the remnant of Israel, we

think the subject is perfectly plain, that they will be gathered as well as all nations preparatory to the coming of Christ; and we have set forth a part of the means the Lord will make use of to bring about this gathering according to his own word. We are aware, that the traditions of the Gentile world, do not all agree with the prophetic (Bible) history; but where did they get their traditions? They must have inherited them from their forefathers. See Jeremiah, 16th chapter and 19th verse: "O my God, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no profit." By the above quotation, we learn that the Gentiles that obtain a knowledge of the truth, will confess that they have inherited traditions that are false, when they are gathered together from the end of the earth. We are aware, also, that the religious world do not generally profess to believe, that there was to be any prophets or miracles after the suffering of Christ and his apostles in the flesh. We shall endeavor to prove by the word of the Lord, that those traditions are false. See Luke 14th chapter, 15th, 16th, and 17th verses: "And when one of them that sat at meat with him heard these things, he said unto him, blessed is he that shall eat bread in the kingdom of God. Then said he unto him, a certain man made a great supper, and bade many: and sent his servant at supper-time, to say to them that were bidden, come, for all things are now ready."

There is a time spoken of in the scriptures, with its attendant events, called the marriage supper of the Lamb. I need not spend time to prove, that it will take place at the second advent of Christ, as but few if any disputes it. In view of that great and notable day, there has been much written by the inspired writers, setting forth the necessary preparations. When a nobleman upon the earth makes a marriage for his son, he makes great preparations before hand, and some times attended with great expense. Here let me ask a question. Will the great day of the Lord, or marriage supper of the Lamb, take place, and the inhabitants of the earth know nothing of it until it overtakes them as a thief in the night? This may be the case with the most of them; but is it because they have no opportunity to learn the truth concerning it? O yes, says some, for the Lord said, "as it was in the days of Noah, so shall the coming of the son of man be." They were eating, drinking, marrying, and given in marriage, until the day that Noah entered the Ark, and knew not until the flood came and swept them all away. Let me here ask the objector, if the Lord sent that generation a prophet to warn them of the impending danger that hung over their head? If he did, and does not send

a prophet to warn the generation in the which he will come, of their danger, then he is a partial God, and not what the scriptures represent him to be; and that scripture is not all true, which says, as it was in the days of Noah, so shall also the coming of the son of man be. But in view of the parable of the marriage supper before quoted, Christ said at supper-time, he sent out his servants to tell those that are bidden to come, for all things are now ready. The Lord will send his servants to warn the generation that he comes in, that they may escape the calamities and judgments that shall fall upon the world at that day. In the 24th chapter of Matthew, Christ spoke of two servants that should be appointed to rule over his house-hold, to give them meat in due season. One of them would be a faithful and wise servant, whom his lord when he come, should find so doing; the other was called an evil servant, because he began to eat and drink with the drunken, and smite his fellow-servants. Christ said the Lord of that servant would come in a day that he looketh not for him, and cut him assunder, and appoint him his portion with hypocrites; then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the bridegroom. By the 24th and 25th chapters of Matthew, we can see clearly, that Christ predicted what should take place preparatory to his second advent; that there will be a something, or some kind of an organization which he called the kingdom of heaven, compared to ten virgins, with a faithful and wise servant appointed to rule over them, which will go forth to meet the Lord at his coming, and whoever is led by the Spirit of God, will understand their day of visitation, and if they live in the generation that Christ shall come in, they will discern the times, and seek safety where there is refuge, and obey the principles of the kingdom; that is, be born of water and of the spirit, that they may enter into it by the door. See Joel, 2d chapter and 28d verse: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

But in view of the Lord sending a prophet to prepare the way before his second advent, see Malachi, 3d chapter, 1st, 2d, 3d and 4th verses: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap? And shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an

offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." The Lord said, behold I will send my messenger and he shall prepare the way before me. But says the objector to there being prophets in the last days: did not Malachi's prediction refer to John the baptist? I answer, that it did not, and for the best of reasons; for those things the Lord said by Malachi, should take place when he appeared, did not take place. The Lord said the sons of Levi should offer an acceptable offering in righteousness; then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. I do not recollect of reading any account of the sons of Levi offering an acceptable offering unto the Lord at the first coming of Christ; and so far from the offering of Judah and Jerusalem being pleasant unto the Lord, the prophecy of Daniel was fulfilled on their heads. They set up the abomination that maketh desolate Christ said. See Matthew, 23d chapter, 37th, 38th and 39th verses: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." And instead of accepting their offering, he called them serpents, ye generation of vipers, how can you escape the damnation of hell. And instead of the prophecy of Malachi being fulfilled, a prophecy of Micah is fulfilling on their heads. See Micah, 5th chapter, 1st, 2d, and 3d verses: "No gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." Compare this with Mark 15th chapter and 19th verse: and they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. Micah said they would smite him with a rod upon the cheek; therefore will he give them up until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return to the children of Israel. Some may be ready to inquire who it is spoken of by Micah that travaileth; the answer is in the 4th chapter and 10th verse: "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now

shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." The 1st verse tells when. Compare the above with Isaiah 66th chapter, 7th and 8th verses: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard of such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." I consider that Zion's man child spoken of by Isaiah, and Malachi's messenger, and the wise servant spoken of by Christ in the 24th chapter of Matthew, all refers to the same person. Let us here examine the vision of John the Baptist, and the vision of Malachi's messenger, and see how they agree. See Isaiah 40th chapter and 3d verse: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." According to the above prophecy, John's mission was to prepare the Jews to receive their Lord at his coming, or in other words, to prepare their way before them. See Luke 7th chapter and 27th verse: "This is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee." "As it is written in the prophets, behold, I send my messenger before thy face, which shall prepare thy way before thee." "For this is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee."

From the foregoing quotations, it is clearly seen what John's mission was. We shall here notice what John had to do, in order to prepare the Jews to receive their king at his first coming. The subject that is now before us, is the setting up of Christ's kingdom among the Jews at Jerusalem; and his kingdom could not be set up, until a sufficient number had become subjects, out of which he could select the necessary officers to organize with, for where there is no administrators, there is no government nor kingdom, but a mass of confusion. John was sent with a commission to prepare subjects for his kingdom, and the mode of preparation was first to believe in their king; second, to repent of their sins; third, to be baptized for the remission of their sins; which was an initiating ordinance. See John 3d chapter and 5th verse: "Jesus answered, verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." The Jews stoned and killed the prophets that was sent unto them in the name of the Lord, to teach them the principles of righteousness down to the days of John; last of all, he was sent to pre-

pare subjects for the kingdom, and they did unto him whatsoever they listed, and he was thrust into prison and beheaded; and instead of their being righteous enough to organize with, they were a generation of vipers. And Christ said from the day of John the baptist until now, the kingdom of heaven suffereth violence, and the violent taketh it by force. Christ also spake a parable unto them on this subject. See Matthew, 21st chapter, from the 33d to the 43d verse. In conclusion he said, therefore, say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. Christ said of John, this is Elias if you will receive him; but when John found that they would not receive him, he said of Christ, he must increase, but I must decrease. We shall now notice the messenger spoken of by Malachi. The Lord said he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple. In order to understand this preparation, it is necessary to learn some of the purposes of God concerning the second advent of Christ. We are not altogether left in the dark, for the Lord has revealed many things, and the revealed things belong to us; they are written for our instruction. We shall here notice a revelation in Paul's Epistle to the Colossians, 1st chapter 16th, 17th, 18th, 19th and 20th verses: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

It is said in the above quotation, that all things were created by him and for him, whether they be thrones, or dominions, principalities, or powers, and a work of reconciliation is going on, to reconcile all things unto himself, whether things in earth, or heaven, and all things that are not reconciled, nor will not become reconciled, will be punished, as he said by the prophet Isaiah, 34th chapter, and 21st verse: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." And that part of the heavens that are reconciled, he will bring with him when he comes. See Revelations, 19th chapter and 14th verse: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." At the great restitution, when the heavens and the earth come

together, all things in earth that is not reconciled, will be taken out of their way, that the kingdom which cannot be shaken, may remain. Therefore, it becomes necessary for him to send a messenger to prepare the way before him, that when he comes, he may find faith on the earth, and not smite the whole earth with a curse; and consequently, the Lord said by Malachi, behold I will send my messenger, and he shall prepare the way before me. The Lord said by the prophet Micah, that out of Bethlehem shall he come, who is to be ruler in Israel. He who is to be ruler in Israel, will rule Israel when the time appointed comes; and he will not only rule Israel, but all the families of the earth. See Zach. 14th chapter, and 9th verse: "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

We think we have made the subject sufficiently plain, so that he that reads may understand. We shall now ask one or two questions, and leave our readers to solve it for themselves. Will the kingdom of heaven go forth to meet the Lord at his coming, and have no man appointed of God to lead them, or messenger to prepare the way? How will they know when to go out to meet him, and where to go to, without a prophet to give them the word of the Lord?

AMOS B. TOMLINSON.

Pittsburgh, September 3, 1845.

DEAR BROTHER IN THE LORD:

I wish to give you some information concerning the mission that was assigned Elder Brothers and myself at the April Conference. We left Pittsburgh, on July 3d, and arrived at Beaver in the afternoon, went home with brother Greig, remained with him that night. Brother Greig and wife treated us with the utmost kindness; we left them with the blessing of God, and pursued on our journey. On the 4th we walked 14 miles, and arrived at the house of brother Pry; gave out an appointment to preach the same evening, we had quite an interesting congregation, we preached the plan of salvation to them, and I trust much good may result from it. We continued our journey, and passed on to Kirtland. We conversed with some of the brethren in this place and vicinity, upon the all important subject of the organization of the church, and made known unto them the apostacy that had taken place with the people at Nauvoo; and some felt inclined to investigate the subject presented. We continued on our journey to Cleveland, Ohio. On this route we met with many things of interest; we saw Mr. Martin Harris, he bore testimony to the Book of Mormon, said he wrote part of it while Mr. Joseph Smith translated it from the plate of Gold. I have not space in my letter, at this time, to enter into particulars with regard to the conversation we had with Mr. Harris.

We passed on to the state of Michigan, took up our labors in Brownstown, Wayne co. In this place we found a branch of the church that stood connected with that body of people at Nauvoo; we appointed meetings and preached to them; our congregations were generally large and attentive. A portion of our time was devoted in examining the organization of the church, as it existed 15 years ago, proving that it was in accordance with the apostolic organization in the days of Christ; also proving that the twelve apostles, now so called, and the people at Nauvoo, have departed from the organization; and not only departed from the organization of the church, but have also taught many things that are calculated to destroy the happiness of mankind. We proved to them also, that Elder S. Rigdon is the legitimate president of the kingdom of God. The people all said that we had proved, according to our revelations, that if Joseph Smith was a prophet of God, then it followed, according to the revelations, that Elder Rigdon was also a prophet.

We baptized 6 in this region of country, and another gave in her name. Five of these were members of the branch at Brownstown. Places for preaching are open all through the country; the people are anxious to hear the truth. May God our heavenly Father, be pleased to send more laborers into this part of his vinyard, is our prayer.

We left Brownstown, and the saints were rejoicing in the truth. We preached in Franklin, Oakland co. some 6 or 7 times; and held one discussion with one of the Elders of that branch of the church. This branch also adhere to the twelve, but when the truth was preached, with regard to the apostacy that took place in Nauvoo, some of them expressed a determination to investigate the subject.—The people in this place also said, that if J. Smith was a prophet, then Elder Rigdon must be one also. When we left this place, the people returned us their thanks for our labors, and many said, they believed we were men of God. I have no doubt but many will receive the truth in this vicinity. We preached in other places and the same results followed.—The people want some more of our Elders sent to that State. The work of God is onward, and who can stop its progress? The answer is no one; but it will continue to spread among the nations of the earth until all things are consummated in righteousness. I have many things to say, which I trust will be edifying to the saints, but I must defer it until my next.

I would say in conclusion, to all the saints of God, let us keep the commands of our heavenly Father; let us practice the principles which we teach others; let us act in righteousness towards all men. We have many examples before us where men have done that which is wrong; look at the people of Nauvoo, a people once in the favor of God; a peo-

ple with a prophet; a people who taught all the world that the church of Christ could not exist on the earth without a prophet at the head of it; and a people that have cried to the world, "O your fathers garnished the tombs of the apostles, and you, their children, hold their memory sacred, and yet with all this, you do not want God, our kind Father, to send a prophet or an apostle into your midst; O how fallen is this generation." And truly it is so; but behold, O hark, and hear O ye nations of the earth, this same people that taught you so, many of them have fallen into the same dilemma; this same people have rejected a prophet of God; they have said they did not want one to be in their midst, O how can it be? I will tell you dear reader, it is because they have transgressed the law of God, they became exalted in their own minds, they departed from the truth, and thus they fell.—When their prophet was murdered, they became like all former generations, they are ready to worship the men that fell. But also they want no more living prophet in their midst; so they have said, and we do not feel to walk after them; they have fallen off from the true vine, hence they cannot receive any nourishment. Our prayer to God is that they may see the error of their ways, and turn therefrom. I would inform the saints that Elder Brothers intends to stay in Michigan, and he wants some help. Who will go? The people wish you to come and preach. Let us be up and improving our talents while the day lasts. May God bless you all, is my prayer.

J. COOPER.

CONFERENCE NOTICE.

A special Conference of the Church of Christ will be held in Philadelphia on the 6th day of October next.

All absentee members of the Grand Council from the general Conference, and all officers of branches, Presidents, Elders, Teachers and Deacons, and also all travelling High Priests and Elders, who were not present at the general Conference, are particularly requested to attend.

By order of the Twelve.

S. BENNETT, Clerk.

MESSANGER & ADVOCATE, OF THE CHURCH OF CHRIST.

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